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AN

ACCOUNT

OF THE

Ancient Stone Amphitheatre

LATELY DISCOVERED

IN THE COUNTY OF KERRY;

WITH

FRAGMENTS

OF

IRISH HISTORY

Relating thereto, *&c. &c. &c.*

By GENERAL CHARLES VALLANCEY.

Tournamenta prohib. in Hibernia. Edw. 2d.

Proclamatio.

(Calendar. Rotulorum in Hibernia, p. 13.)

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1812.

BIBLIOTHECA
REGIA
MONACENSIS

AN

ACCOUNT, &c.

CHAPTER I.

SECT. 1.

IT is surprising, that this very ancient and curious building was not described by Doctor Smith in his History and Antiquities of the County of Kerry, published in 1756.

Fortunately it stands in a wild and desolated part of the country, where no gentleman or wealthy farmer has thought proper to settle; or, like all the ancient buildings of this country, there would not now have been left one stone upon another.

Before I enter into further description, it appears necessary for the information of the reader, to say something of the ancient inhabitants of Ireland, who were all *Scuthæ*, as stiled by the Greeks, but of very different stocks. One, rude, ignorant, and unlettered; the other, a polished and lettered people since the invention of letters. These are the Aiteach Coti, or Scuthæ of the line of Cush, who came here under the name of Milesians; yet these, in their peregrinations through the East, were so blended with Chaldæan, Persian, and Arabic, as to form a dialect of mixed languages, hard to be discerned, but by an Oriental scholar. I cannot give the reader a better idea of this mixture, than by quoting a letter to me from a nobleman* of this country, who is perfect master of all the northern dialects, and not much less of the Arabic and Persian.

"That the Hindoos may in older times have had knowledge of the Western Isles, is not a strained supposition. There is great reason to imagine, that Hindoostan drew its science from Iran: and we are well informed of the intercourse between Babylon and the

* Lord Moira.

Phœnicians. Every tribe, that has in the earlier ages acquired a fresh settlement by emigration, has immediately localized its traditions, and naturalized its legends in the new territory. Much confusion has arisen in history, for want of attention to this very simple fact; this observation has frequently occurred to yourself."

"That Asiatic tribes have settled in Ireland either directly, or after intermediate emigration through other countries, is a point, upon which I entirely agree with you. The reasons for this belief do not rest upon the traditional histories of the country; though these histories may be added, as a striking confirmation of the conclusion, which you have drawn from the Irish language."

"There is in this country a singular commixture of two Asiatic languages essentially different, of which languages, the Persic and the Arabic are at present the best specimens."

"These must have penetrated hither by very different routes, and at different periods."

"What makes me conceive, that we did not know these languages already mingled, is this. The Persic is at this day interlarded with many Arabic phrases, and the Arabic has

borrowed many Persic terms: yet the frameworks of those languages continue distinct."

"In Ireland, there has been (as far as I am competent to speak from mere examination of the Irish grammar) a curious amalgamation of the two languages."

Never was there a more judicious remark on the people and language of this country,—they were most essentially different; yet both bore the name of Scuthi or Scythæ—one deriving their origin from Cush, the son of Ham; the other from Magog, son of Japhet, as appears from the two genealogical tables, copied from the Irish manuscripts, in my Vindication of the ancient history of Ireland, published in 1786.

The Japhetans were Tartars, ignorant and unlettered, till they mixed with the *Aiteach Coti* or ancient *Cuthi* in this island.

The *Cuti* derive from *Cush;* my very learned friend and fellow-labourer, Mr. Bryant, thought that the Greeks placed the *Sigma* before *Cut*, and hence formed Scutæ. But what the Hebrews pronounced *Cush*, the Chaldæans called Cut.—Ex Hebræorum אשור *Assur* altero ex Chaldæorum אתור *Attur* quibus solemne est ש (S) Hebræorum in ת (T)

mutare; inde *Batan* pro *Basan*, *Cut* pro *Cus*, &c. &c. Again, איש *ais* in Hebrew and IS in Irish signify vir, homo, aliquis, quidam; *Is* a man, is not in our common dictionaries—it is in the list of words called by O'Flanagan, the Masonic Irish of the South, of which he gives a few examples, which are all Chaldaic.

Apud Talmudicos additur et patriæ alicujus nomen, ut איש ירושלים (Ais Jerusalim) Vir Hierosolymitanus, איש סוכי (Ais Sochi) Vir Sochœus, (Buxtorf.)

This was observed by *Scymnus Chius* apud Geogr. minores, αχρι των Κυτων.

Σκυται κατοικεσι—The *Cuti* and *Scutai* are the same.——

These *Cuthæ* went by several names, *Phenicians*, *Cuseans*, *Arabians*, *Oraitæ*, *Erythræans*, *Pelasgians*, *Titans*, *Parthi*, *and Hyperborei** *Ethiopians*; the last not from αιθω, and οψ, as if from their complexion—but, says Mr. Bryant, it is not a name of Grecian original—it was a

* The word Hyperborei, signifying men of supreme learning, will be explained hereafter—there were Hyperborei in Egypt, in India, in Colchis, &c. &c. but the Greeks thought it meant, as they had compounded the words, men from the North, and so called from worshipping Boreas!!! Some of these they pushed even into the Cronian sea.

sacred term of the chief deity; whence it was assumed by the people, who were his votaries, Διος επιθετον Αιθιοψ. Æthiops is a title of Zeus. The Titans are allowed to have been worshippers of the Sun, and Teitan is the sun in Irish.

As the *Scythæ* and *Cuthites* were the same people, no wonder they are represented as the most ancient people in the world, even prior to the Egyptians: *Scytharum gens antiquissima semper habita.* The Scythæ, says Justin, were ever esteemed of all nations the most ancient. But who were meant by the Scythæ has been long a secret.—Irish history unfolds the discovery: they were, as the old Irish called themselves, *Aiteach Coti* or Cuti, ancient Cuthites.

Wherever the Cuthites settled, there the Greeks made a Scythia.—There were the Scythæ of Colchis, Mæsia, and Thrace, of the Palus Mæotis, &c.

They spread themselves far and wide; for we are informed by Moses (Gen. c. 10.) when he enumerates the principal persons, by whom the earth was peopled, that Ham, the father of Chus, had thirty-one immediate descendants, all of them heads of families, when Shem had but

twenty-six, and Japhet only fourteen; and an account of the comparative smallness to be observed in the line of Japhet, that encouraging prophecy was given, that Japhet should one day be enlarged.

They got footing in *India*, where they extended themselves beyond Gedrosia and Carmania.—The author of the Periplus takes notice of them under the name of Scythians.

" After the country of Ora, says he, the continent now, by reason of the great depth of its gulphs and inlets, forming vast promontories, runs outward to a great degree from the East, and incloses the sea-coast of Scythia, which lies towards the North, that is, in the recess of one of these bays. It is low land, and lies upon the river *Sinthus*, (Indus) which is the largest river of any, that run into the Erythrean sea."

I am persuaded that they introduced the religion of *Budh* into India; for *Brahma*, observes Sir Wm. Jones, was only an heretical *Budhist*. We find in Irish mythology *Budh*, *Parramman* and *Xacæ*. " J'ai remarquè que les Brames aimaient à etre appellés *Parrammanes*, par respect pour la memoire de leurs ancestres qui portoient ce nom." (Mons. Bailly, Lettres sur les sciences, p. 202.

Again, " Pausanias nous dit, que Mercure, le même que Butta ou Budda un des fondateurs de la doctrine des *Parammanes* ou *Brames*, est appellè Parammon (Gebelin Hist. du Calendrier, pref. p. 14. Voyage d'Elide Pausanias Θεοις δὲ οὺ τοῖς Ελληνικοῖς μόνον, ἀλλὰ καὶ τῶν εν Λιβὺη σκὲνδουσι, καὶ Ηρα τε Ἀμμωνία, καὶ Παραμμωνι Ἑρμον δε επικλησισ'εσιν 'ο Παραμμων.

It is to be observed, that the sons of *Chus*, however distinguished, whether they be styled Oritœ, *Arabians*, *Ethiopians*, or *Erythreans*, are in all places celebrated for science. They were sometimes called *Phoinices*, and those of that name in Syria were of Cuthite extraction. Here again they were called Scuthæ, and possessed themselves of Nyssa, afterwards Bethsan, and lastly Scythopolis, so called from them, where some of them remained in the time of Judas Maccabæus, who died 161 years before Christ, " from thence they departed to Scythopolis, which lieth 600 furlongs from Jerusalem: but when the Jews, that dwelt there, had testified that the Scythopolians dealt lovingly with them, and entreated them kindly in the time of their adversity, they gave them thanks, desiring them to be *friendly* still to them." (2d. Maccab. xii. 29.

They are before described to have had "chariots of iron, both they (the Canaanites) and those who are of Bethsan" (Scythopolis).——Will any man of reason think these *Scythopolians* were *Tartars*—no, they were *Cuthi*, who worshipped *Neargal*, which worship they brought to this country, together with the worship of the *Sun* and of *Fire*, of *Budh* and his son *Paramon*, of the sacred *Lingam*, &c. &c.—all which I found in ancient Irish MSS. and have fully set forth in another work, lately published.

Lastly, these Scuthi or Scythæ settled in *Spain*, from whence they came to the Britannic islands, under the name of Aiteac-Coti, of Golamidæ, or Milesians.

In fine I must beg my readers to conceive with me, (what I shall hereafter prove from good authority) that all the Scythæ, or rather Scuthæ, *intra Imaum* were the descendants of *Cush*, and all the Scythæ *extra Imaum* were descended from Japhet. The ark rested on mount Ararat, as the last word in *Aiteach-Coti Irish* shews, viz. the mountain of the ship or ark. *Cush* kept on this side of Imaus, peopling Colchis, Armenia, Iberia, Albania; descending still southward, and south east, into Parthia, Sogdiana, Bactriana, Massagetæ, and into India, where they also had a Caucasus; extending

along the Euphrates and Tigris to Babylon, Persia, Oman, and finally to Dedan. With these I believe the doctrine of Budh commenced; see Vindication, p. 157.

Wherever they settled, they were esteemed for their learning. They established colleges under the names of Muir Ollamhan* and Muir *Ealahan*, signifying *walls, schools of wisdom*; and their professors were stiled, among themselvs, *Uabhar*† *bar* ‡ *is*, i. e. men of pride and dignity of learning. This compound the Greeks turned to *Hyperborei*. They found Hyperborei in Ægypt, in India, and where not! When Pythagoras had finished his studies in Ægypt, the Greeks named him the Hyperborean Apollo, when he came to settle at Croton.—Of these Hyperboreans were Anacharsis§, i. e. the *cornucopiæ of learning*, and Abaris, the *man of speech*, the *eloquent orator*, who rode round the world on a golden arrow,

* Vide Ollamh.

† Ealahan, corruptè Ealadhan, the *d* with an hiatus not sounded.

‡ Bar.——*Is* homo; see the dictionaries for all these words.

§ Ana— Curson, i. e. Cursis; *is* homo. *Abar—is*

given him by Apollo, a symbol of the extensive dispersion of these learned Scuthæ or Cuthæ. The Greeks had Hyperborei in the east; in short, wherever our Aiteach-Coti had settled, they had their Muir Ollamhan, and Muir Ealahan.

Ollam, a wise man, a magus, is a corruption of *Ealaham*——in Arabic *alim* is a magus, and in the plural *alma* is used in the Pentateuch for the Hebrew חרומטים chartumim, which every one knows signifies the *Magi*—the origin of the word is in Canaanitish or Babylonian, אלהים *Elohim*, *wise men*, magi.

The *Elymæi* were great soothsayers and diviners; "tam Elymaeos, quam Persa et Chaldæos, plerique volunt *magiæ* fuisse deditos, atque inde esse quod *Elymam* Lucas magum interpretetur, Act. 13. At iis accedo potius, qui ex Arabica lingua desumunt, qua *Alim* est magus. Illius plurale, *Alma*, legitur pro Hebræo חרטומים in Erpiniano Pentateucho, Exod. 7, 11, &c. &c."

"The deputy called to Barnabas and Saul, and desired to hear the word of God. But *Elymas* (that is the magian, for so is his name by interpretation,) withstood them, seeking to turn aside the deputy from the faith;" Acts 13. 8.

When the Elohim i. e. the *all-wise* God, tells Moses to go to Pharaoh, and demand the release of the Israelites, Moses, who well knew the eloquence and superior knowledge of the Egyptian magi, replies; O my lord, I am not a man of words, &c. &c.——And the Lord said unto him; who hath made man's mouth?—Now therefore go, and I will be with thy mouth, Aaron, thy brother; I know he can speak well, and thou shalt put words in his mouth——And the Lord said unto Moses, see I have made thee an אלהים Elohim to Pharaoh; and Aaron thy brother shall be thy prophet.

In the first chapter of Genesis, Moses uses this word *Elohim* i. e. the all-wise and almighty God.

The second chapter contains another record digested by Moses himself, who introduced Jehovah, to shew that the *Elohim* i. e. the *all-wise*, who was employed in the creation of the world, was also *Jehovah*, the Jehovah who gave his commands from Sinai——*Bara Elohim* then does not signify the *Gods* created, but simply the *all-wise created*.—I trust we shall soon correct the version, "I will make thee (Moses) *a God to Pharaoh*. Did Pharaoh consider him as a *God?* did he not always apply to Moses and Aaron to sacrifice to their God, to remove the plagues?

Lastly, these Scuthæ or Scythæ settled in Spain and Gaul, from whence a body were sent or went to the assistance of the Carthaginians at Cannæ, and are the Spanish and Gaulish auxiliaries mentioned by Polybius, Livy, &c. They came here under the name of Golamidæ, or Milesians.

This expedition was commanded by Dathi, who, in pursuing the Romans over the Alps, was with most of his army killed by lightning. The army dispersed, and settled in the Alps, still retaining their old name of *Coti*.

Procopius, who was secretary to Belisarius, during all the wars carried on by that General in Italy, Persia and Africa, knew them well, speaks well of them, and calls them Σκυται, Scythæ.

These Coti have been taken for Celts by Bochat, in his Mem. Critique sur les anciens Suisses, and by a German, Martinet, who informs us that they are now called Waldenses, and are of a very ancient origin, of pure religion and simple manners; that they had formerly their own proper kings and governors, but in the 13th century became subjects of Savoy; that they professed christianity in the second century at least, and have invariably continued that profession to this day; that shut up in the Alps,

and separated from the world by chains of inaccessible mountains, *they preserve their ancient language*, customs, and religion, dwelling in the valleys of Lucerne, Perouse, and St. Martin. That in 1110 the tenets of their religion, and a catechism, were composed in their vulgar tongue, and in 1120 an explanation of the Oratio Dominica was sent abroad."

Mr. Chamberlain in his Oratio Dominica, plus 100 linguis, has given that of the Alpes Cottiae, which is verbatim pure Irish—What! could the language of the Irish 512 years before Christ, (for that is the date of the battle of Cannæ) be that of this day?——but is not the language of the Scuthae in the Paenulus of Plautus the same? for Anacharsis tells us, they spoke Greek barbarously, and were ridiculed on the stage; it certainly was not Carthaginian.———As I have written on these subjects at large, no more will be said of them here.

The Fomoraigh arrived in Ireland, says Irish history, and landed at Torconaing, on the west of Ireland; they taught the inhabitants to build with mortar. They came from Africa.

The first adventurers (says O'Flaherty) that arrived in Ireland after the flood, (he had first given us a long dissertation to prove, that

Ireland was inhabited before the flood,) were Partholan and his colony. Some write, that he found it planted with inhabitants; but they came here soon after him. Our historians call them Fomoraigh, which name the antiquaries give to all those foreign invaders, who had made descents in Ireland in opposition to the first inhabitants: and they tell us, they were all the offspring of Cham from Africa, except the Fomoraigh or first colonists, to whom they assign no other settlement or origin than Ireland; that is, that they were giants or earthborn."—

O'Flaherty could not surely be so bad an Irish scholar, as not to know, that Fomoraigh signifies princes of the sea, lords of the ocean, and is translated *pirates* in some of our dictionaries. But, they were the descendants of *Cham*, that is, of *Cush*—and, whether they came from Africa, or from Armenia as the Saxon Chronicle declares, they were still *Aiteach-Coti*, or ancient *Cuthi* or *Cushites*.

Partholan, says Irish history, was surprized to find, that the *Fomoraigh* spoke the same language as himself. Why not? they were all of the same family, i. e. *Cushites*; for two of the sons of *Cush*, named *Put* and *Misraim*, settled in Africa. The language of another colony, settled

in Colchis, was, says Bochart, *semi-chaldæan.* He would say the same of the Irish.

The Fomoraigh, says O'Flaherty, were the first inhabitants of Britain; and, when the Britons arrived from Gaul, then did the sons of *Japhet* coalesce with the sons of *Ham*—and he quotes two lines in Latin, translated from Irish, in proof———The Rev. E. Lluyd a Welchman by birth, published a Dictionary Latin, Welch, and Irish—he was a thorough master of these languages.——"The Irish, says he, were certainly the original inhabitants of Britain; for the names of all the prominent features, as rivers, mountains, hills, and promontories, are all Irish, and cannot be traced in the Welch language."

And now I wish it were possible to draw an impenetrable veil over the latter part of the character of this great people, the Cuthæ or Scuthæ, who were universally acknowledged to have been the greatest benefactors to mankind.

The rites and religion of all the Cuthi had always a tendency to blood—their human sacrifices to their false gods made them at length cruel and inhospitable; in short, Pliny calls them *Anthropophagi Scythæ*—humanis corporibus vescuntur. They are spoken of by

Herodotus—the Indi were the same. *Mela* says they were cannibals——still they were not all so——Q. Curtius gives a pleasing account of the Pontic Scythæ.———We find in Irish history, that our *Aiteac Cuthi* joined their relations and kinsmen the *Dedanites* and *Omanites*, who had adopted the merciful tenets of *Budh*, who, though unsuccessful with the Indi, had prevailed on the Indo-Scythæ to forsake their cruelties.

Budh, it is said, was a Scythian, that is, a *Cuthian*, and, whether his religion originated with the Dedanites (sons of Rhegma son of Cuth) matters not; see my Vindication, p. 157. It does not appear, that human sacrifices ever took place with this mixed colony in Ireland. The rites of the Budhists were certainly immoral and indecent; but in all my reading I never could find the least hint of human sacrifices in Irish history.

The reader cannot now wonder at my collating the Irish, (mixed and corrupted, as it is with the Celtic-Tartarian,) with the Chaldæan, Hebrew, and Hindoostan languages. In the latter I have found more than 2000 words, alike in letter and sense. "I have compared more than sixty languages, (says the learned Rev. Mr. Townsend) with the

Hebrew. In the execution of this laborious task I have availed myself of your *Prospectus*, from which I have derived the most important information."

"From the knowledge I have attained in that venerable language, the Irish, it is clear to me, that the Irish is more ancient than the Greek, and closely connected with the Hebrew. In these last mentioned languages I am perfectly at home."—And in a subsequent letter the Rev. Gentleman says; "In the Anglo-Saxon, German, Danish, Swedish, and Islandic I find no difficulty: they readily connect themselves with the Greek, and want only some *link* to conduct us ultimately to the Chaldee, Arabic, and Hebrew. From the little that I learnt of Irish, I am satisfied, that the best bond of union between all these languages must be sought for in this venerable tongue. The same may be said of the *Sanscrit*, of the *Mahratta*, of all the languages of *India*, and of those which are spoken in the *Pacific Ocean*. My work on *Moses as an Historian, Law-giver, and a Prophet*, I hope, will be ready for press in two months."

I remain, &c. &c.

JOSEPH TOWNSEND.

I beg pardon for this long digression, and now proceed to the description.

CHAPTER II.

Having introduced to the reader the race of people, for whom, I think, this amphitheatre was built, I shall proceed to a description.

In the year 1787, when on my military survey of Ireland, I detached my assistant surveyor, (Mr. Wm. Byers) to this quarter of Kerry; he reported that it was an ancient stone-fort, formerly used for the security of cattle at night, but that there were several remarkable flights of stairs withinside.—*Stone-fort* is the name, that was entered in the field book, and such it stands in the military survey. Byers, being again dispatched to that country, took the plan and view, from which the annexed engravings are made.

It is 90 feet in diameter—20 feet high, 14 feet thick at base, and 7 feet thick at top, broad enough to erect temporary seats for the spectators, which may have been either of wood or sod; with an awning, or something ornamental, for the Reise or Irish Rajäh—the number of stair-cases then became necessary, for the convenience of getting to the seats

with ease, and without molestation to those already seated.

In September 1811, this place was visited by Mr. L. Foster, and Mr. Rochfort, two of the bog commissioners, who drew up the following description.

"This building is situated 20 miles W. by S. of the village of Kenmare; it stands in a narrow valley, bounded on three sides by high and abrupt mountains, and, on the fourth, opening to the bay of Kenmare, which is about 3 miles distant; it is called by the country people *Steag*, which signifies the stair-cases."

"The stones, of which it is built, are an indurated schistus, the common material of the surrounding mountains. They are small, unhewn, and carefully fitted together without cement."

"The whole is still in complete preservation, except the steps of the stair-cases, which are many of them a good deal defaced, and the trench, which is in some places choaked up with earth."

"It is difficult now to ascertain, what was the nature of the original passages across the ditch; possibly a mere mound of earth."

"At A and B are two doors, not above 3 feet high, and 2 feet 6 inches wide—they

communicate each with a cell of an oval form, concealed in the thickness of the wall 6 feet 6 inches high, 12 feet in length, and 4 feet 4 inches in breadth. The roofs of these cells are formed by stones, each projecting beyond the stone immediately beneath it; but without the principal of an arch."*

"These cells materially weaken the strength of the wall, and this circumstance, coupled with that of there having been no parapet on the wall at top, seems to denote, that *defence was not the primary object of this structure.*†

"At the distance of about 100 yards towards S. S. W. are the remains of a circular building 15 feet in diameter; and about 50 yards further, in a direction S. by W. are the remains

* These were retirements for the mediators, for the bottle-holders of this day, if I may be allowed the expression.

† There were many of these *Cyclopean* buildings in Ireland. *Ængus* and *Con-cobhar* flourished, a little before the birth of Christ, under *Mauda* queen of Connaught. From that time *Dun-ængus*, a great stone work, without cement, which might contain in its area 200 cows, on an amazing eminence over the sea, erected with cliffs of stupendous magnitude, is yet to be seen in the great *Arran*, an island in the bay of Galway.

There is such another building without mortar, not far from that, to the east, in the middle island of Arran. Ogygia, p. 111. ch. xi.

of another of similar dimensions. They are neither of them now above a few feet in height, but may formerly have formed the bases of high towers."*

"The measurements, from which this model has been constructed, were taken in the month of September 1811 by J. S. Rochfort, Esq. J. Leslie Foster, Esq. and Alexander Nimmon, engineer."

Being certain of having a description and a good drawing of this building from my late ingenious friend, Mr. Pelham, who resided in the county, and was engaged in the *History and Antiquities of Kerry*, Mr. Byer's plan and elevation lay by in my portfolio neglected, till Mr. Foster's narrative brought them to memory. I had received many drawings of pillars, with Ogham inscriptions, from Mr. Pelham, which are engraved in the 6th Vol. of my Collectanea, and I am certain this curious building has not escaped him, if his papers are forthcoming.

* They were places of preparation, from whence the combatants were led to the great amphitheatre. See the plate of the Circus, and outside courts of preparation in Pausanias.

Reasons for calling it an Amphitheatre.

Because I find many fragments of Irish MSS. that shew us, that they had public exhibitions of pugilists, gladiators, &c. &c.

Dorn-comhrac, fights with fists with a *Dorneag* or round stone, which a man could grasp, tied up as a *Cæstus.*

Bros or *Bras-comhræc*, justs, tilts, tournaments (Shaw's diction.) from *bras* a lance; it is a Chaldæan word ברוש *brous*, a lance, a spear, a *pine*, says Gebelin, or whatever is made of it.

Tradh-comhrac, from *trad* a small lance, in Arabic طراد *tirad*, and used only for skirmishing—And lastly they had their *Cairbre-comhrac* or gladiators, from the Chaldee חרב *charb*, a sword, whence so many heroes in Ireland were named Cairbre, as *Cairbre Lifeachær*, *Cairbre Riada*, &c. &c.

Comharac or *Comhrac*, a fight, a battle, is a word very ill defined by Irish Lexiconists; it is a compound of *co*—and *marac*: *co*, says Dr. Shaw, and *com* is equal to *con* in the Latin.

Con and *Cum* idem significat; sed *cum* ferè separata, *con* composita est præpositio, et significat *simul*, ut conjungo. (Ainsworth)

The word then is *marac* or *maroc*, a name applied to many places in Ireland, where probably amphitheatres had been erected, either of stone or sod; for I take all those circles, called Danish raths, situated near commanding heights, to have been amphitheatres; they surely were not for defence.

In Persian *marika*, a fight: in Arabic it is an *amphitheatre for gladiators* or prize-fighters, and hence in Irish *comhracoir* is a prize-fighter.

For these public exhibitions, it is said, all were *gaisde*, (translated *armed*) but it certainly means armed for battle; in Persian *ghoashen*, lorica; *ghaze* a warrior, a valiant soldier. See O'Brien's dict. at *gaise*.

And they had their *Cearntuais*, or *duais* athletic laurel (Shaw) the reward of *Kearn*, victory. Arab. *Kahir*, victor; *kahr*, victory, all from the Chaldee *Kahar* vincit; unde nomen *al Kira*, urbs *Cairo*, quia Muazzius illam ædificavit in horoscopo *Martis*—— hence *Cahir* in Irish, the god *Mars*, and hence a proper name in Irish; and *Cearnagh*, victorious.

But all these *fails* (wreaths) *Cearn-tuais*, and *Cearn-luach*, prizes for victory, it is said, were for the *Sithe-fhior*, strong men, (O'Brien, O'Clery, Shaw.) It is an expression to every name signifying *an amphitheatre*, as *Staid airm cluiteach le sithe-fhior*.——The wily sport of arms by strong athletic men.

Staid airm sogarrale sithe-fhior ; the merry play of arms by strong men——*fhior* is the plural of *fear*, a man.

But, for the explanation of *Sithe* no Irish dictionary will help us: we must take a trip to India, to Hindoostan, with whose language the Irish is very much blended, except we go to the old Egyptian *Seth*, strong, able. (Scaliger.)

" Among the Polygars of Mysoor, the athletæ are called *jetti*.* The feast of Maha Noumi, the great ninth, because celebrated on the ninth day of the increasing moon, is the supposed anniversary of a great event in

* J, uniformly expresses a very soft compound sound, quasi *dzhug* pro jug (Gilchrist, Hindoost. Grammar.) The Cuthæ had not the letter j in their alphabet, and could only express it by *s*, with a soft vowel *i*, or *e*, after it, which always sounds as *sh*, or rather as *dzh*; so Rajah is Reis, Reise, in Irish.

the history of the celebrated Pandours. The feast is kept with a creditable degree of splendour by the present Rajah of Mysoor; and athletic contests and various sports are exhibited before him during nine successive days."

"Mysoor, I believe, is the only country in the south of India, in which the institution of the athletæ (*Jetti*) has been preserved on its ancient footing. These persons constitute a distinct cast, trained from their infancy in daily experience for the express purpose of these exhibitions; and perhaps the whole world does not produce more expert forms than those, which are exhibited at these interesting but cruel sports. The combatants clad in a simple garment of light orange-coloured drawers, extending half way down the thigh, have their right hand furnished with a weapon, which for want of a more appropriated term we shall name a cæstus, although different from the Roman instrument of that name. It is composed of buffalo-horn, fitted to the hands, and pointed with four knobs, resembling very sharp knuckles, and corresponding to their situation, with a fifth of greater prominence, at the end nearest the little finger, and at right angles with the other four. The instru-

ment properly placed would enable a man of ordinary strength to cleave open the head of his adversary at a blow; but, the fingers being introduced through the weapon, it is fastened across them, at an equal distance between the first and second lower joints, in a situation, it will be observed, which does not admit of attempting a severe blow, without the risk of dislocating the first joints of all the fingers."

"Thus armed, and adorned with garlands and flowers, the successive pairs of combatants, previously matched by the masters of the feast, are led into the *arenas*; their names and abodes are proclaimed; and after making their prostrations, first to the Raja seated on his ivory throne in a balcony, which overlooks the *arena*, and then to the lattices, behind which the ladies of the court are seated, they proceed to combat, first divesting themselves of the garlands, and strewing the flowers gracefully over the arena."

"The combat is a mixture of wrestling and boxing, if the latter may be so named: the head is the exclusive object permitted to be struck. The guards for defence, though skilful, are not numerous; the blows are mere cuts inflicted by the *cæstus*; and, before the end of the combat, both of the combatants may frequently be observed streaming with

blood from the crown of the head down to the sand of the arena."

"The wrestling is truly admirable; and the exertion of the combatants to disengage themselves from unfavourable positions, in which the head would be exposed to the cæstus, are, as mere specimens of activity, not exceeded by any corresponding exhibition on an European stage."

"When victory seems to have declared itself, or the contest is too severely maintained, the moderators in attendance on the Raja in the balcony make a signal for its cessation, by throwing down turbans and robes, to be presented to the combatants, who, before retiring, repeat their prostration to the Raja and the lattices."

"A wistful look towards the balcony is the usual symptom of acknowledged inferiority, or of being, in the phrase of English pugilists, *not game;* and the victor frequently goes off the arena in four or five somersets, to denote that he retires fresh from the contest."

"A pair of fresh combatants is introduced with the same forms; and of such pairs about 200 are exhibited during the nine days of the great festival."

The *jetti* of Mysore are divided into five classes, and the ordinary prize of victory is promotion to a higher class. There are distinct rewards for those of the first class, and in their old age they are promoted to be masters of the feast."——

"During three years, that I attended the Raja at this feast, there was one champion, who remained unmatched; on the fourth, a stripling offered to engage, and was merely permitted to spar with him; and on the fifth year this youth was victorious."

Col. Wilks' Sketches of the South of India,

CHAPTER III.

From Irish History.

Conall Cearnagh, that is *Conall* the *victorious*, as we see in the book of the deaths of the pugilists, (ut liber habet interitus athletarum, pugilem celebratissimum Jerosolymis inter alios ex omni natione, qnæ sub cælo est, (Act. 2.) tum forte diversantem rerum gestarum nuncium extitisse.) But, says O'Flaherty, this *Conall*, in the war of the Ultonians against the *Conatians*, having acquired great reputation the first seven years of Con-cobhar, five years before the christian æra, was not less than 60 years old then; wherefore it does not appear, that he had abilities at that time to traverse foreign climes in quest of glory." O'Flaherty does not recollect, that they then were in possession of Scythopolis, which was but 600 furlongs from Jerusalem, p. 8.

" Æræ Christianæ secundo, Cuculandus, *decantatissimus pugil*, 27 annos natus, hoc anno communi diversorum sententia occubuit."

Something on the subject is to be found in the will of king Cathir the 120th king of Ireland, badly translated by O'Flaherty into

Latin, and worse into English by the Rev. J. Hely, A. B.

O'Flaherty was a scholar, and had access to Irish MSS. now not to be found.

Before Cathir (properly *Cahir)* fell in the battle of Talten, he ordered his son Ross Failge to give the following legacies."

1. To Bressal Enachlas 5 ships of burden; 50 bossed shields superbly inlaid with silver and gold round the edges; 5 golden-hilted swords, and 5 chariots with their horses.

2. To Fiach Bacche 50 goblets; 50 cups of yew; 50 dappled horses with brazen bits.

3. To Tuathal Tigach, his nephew, 10 chariots, with their horses; 5 pair of tables (O'Flaherty here gives us the Irish word *fith cioll*, explained hereafter); 5 chess boards (brandabh); 30 bossed shields, with edges elegantly inlaid with gold and silver; 58 polished swords.

4. To Daire Barry (Darius Barrius), 150 round spears with silver blades; (they did not fight with silver-bladed spears, we know, these must have been for rewards in tilts and tournaments); 50 shields, in cases of gold and silver, richly carved; 50 swords of peculiar workmanship; 5 rings of gold, ten times melted, (ex auro decies liquefacto); 150 cloaks va-

riegated with *Babylonian art*, (ter quinquagenas *lænas* Babylonica arte variatas); 70 military standards.

5. To Crimthan 50 hurling balls of brass, and as many brazen hurls, (the Irish word is inserted, viz. *coman*, which certainly means hurling); 10 pair of tables of an elegant construction (10 alveos lusorios affabre confectos); 2 chess boards with their men (duas schacchias cum latrunculis), distinguished with their specks (suis maculis distincttis). I wish O'Flaherty had given us the original Irish; for it will appear, that their men were elephants, kings, &c. as in the modern times they had the *rock* and the *file*, &c. &c.

6 The following bequests were given to Mogcorb son of Laogar Birnbuadhach; 100 cows streaked with white, and with red ears, with as many bull calves yoked two and two; 100 white shields; 100 red spears; 100 white javelins; 50 saffron-coloured cloaks; 100 golden thorns (spinas aureas); 100 horses different in colour; 10 goblets of beautiful workmanship; 100 cups of red yew, (patulas cuppas e rubea dolatas taxo); and he adds the Irish word, *dobhac* in the margin—(O'Brien *dabhac*, a tub or large vessel, a vat particular-

ly used in brewing); 50 chariots, most magnificently adorned, 10 of singular workmanship; *50 pair of tables; 50 other pair of *tables* of a quite different sort, with which wrestlers played, (50 schacchias; 50 alias tabulas lusorias, quibus ludunt pugiles); 50 trumpets; 50 brass kettles; 50 standards.

The game of chess, says Firadousi, was invented by the *Indo Scythæ*, who, we have before shewn, were Cuthei or Cushites. The learned J. Bryant declares it was invented by the family of *Cush*; and a learned French anonymous writer says it was the invention of the *Scythæ of Colchis*, still bringing it nearer home

* N. B. There must be some great mistake here, which can only be guessed at for want of the original: the word must be *tailbh* (not *taibhle*, backgammon tables) ropes, straps, made of hemp, for the *Cranntabhail*, or balista, and web for tying up the cæstus of the pugilists. They had no steel or iron springs in those days. The balista was fitted into spring ropes, made by twisting a number together—the ladle, to contain the stone, was then brought down by force to a level, and, the stone, perhaps of a hundred weight, placed in the ladle; this stop being let go, the ladle flew up to nearly a perpendicular, and, striking against a cross beam, threw the stone, with violence, to a considerable distance. Such a spring I have often seen at the door of an alehouse, with a lever to keep the door shut. Such were the balistas of the Carthaginians, used to annoy their besiegers.

to our *Aiteach Coti ;* he adds that it soon flew over Imaus to the *Tartars,* who are passionately fond of the game, and was by them handed down to the Chinese.

" Dr. Hyde says, that the old Irish were so greatly addicted to chess, that, amongst them, the possession of good estates hath been decided by it, and that there were some estates, at that time, the property whereof did still depend upon the issue of a game at chess. For example, the heirs of two certain noble Irish families, whom he could name, to say nothing of others, hold their lands upon this tenure, that one of them shall encounter the other at chess, in this manner, that whoever of them should conquer, should seize, and possess the estate of the other. Therefore, as he had been told by persons of credit, they, managing the affair prudently amongst themselves, perhaps once every year, meet by appointment to play at chess. One of them makes a move, and the other says, I will consider how to answer you the next year. This being done, a notary public commits to writing the situation of the game, by which method a game, which neither hath won, hath been, and may be, continued for some hundreds of years."

We find by the Brehon laws, that every

Bruigh of the states was obliged to furnish travellers with salted provisions, lodging, and *fith-cill*. See art. 4 of the will; *i. e.* a chess board.

Fithchiol, gen. fithcille (pronounced fic-cille), a full or complete armour, as, *triochedluithreach *agus triochad fithcioll o righ Caisil go righ Tamhrach*, i. e. the king of Cashell presented to the king of Tara 30 coats of mail, and 30 complete armours, (O'Brien, Dict.)

Fithchill & fitchille, tables or chess board, *agimirt fithchille*, playing at chess, (idem, ibidem). The *t* not being pronounced, the word is *fic-chille*. The Irish have many names for chess, backgammon, or tric-trac, as

Taibhle *file*, the table of the elephant, one of the 16 pieces†.

Beart *nard*, the game or play of science: Pers. *nard* chess.

Beart *ruc* or *rac*, chess or the game of *rukh*, the tower—*reka*, a chess board.

Fic-chill, chess; Pers. *phikh*, chess; Hindoost. *khyl*, a chess board.

* Arab *erak*, al erak, a coat of mail.

† Agmina bina pari numeroque & viribus æquis
Bis nivea cum veste octo, totidemque nigranti;
Ut variæ facies, pariter sunt & sua cuique
Nomina, diversum munus, non æqua potestas.
Vida in his game of chess.

Caomhaidh, chess, from caomhadh, pleasant, agreeable; Chald. חמך chamad, to take pleasure in; hence the Sanscrit *Cam-deo*, Cupid.

Ceann-caomh, the pleasant warfare, a chess board; (O'Brien) *ceann* is here for *caonn*, warfare, Chald. חנה chanè, to war.

For-nard, back-gammon, tric-trac—the game of tric-trac is now forgot. About 50 years ago, I saw it played in the coffee-houses of Galway and Cork; it is a pleasant game—the old back-gammon tables had 24 holes round the edge, to mark the game with ivory pegs, 12 for each party.

Taile asg, back-gammon, tric-trac, or chess; any game played at the tables. Pers. *tawle*, draughts, tric-trac.

Let the reader now judge, if the names of this game were given by the Cuthæ or Scuthæ to the Arabs and Persians; or if the Scuthæ received them from them.

OFlaherty has given us an account of the missive weapons of the old Irish, worthy of notice.—It is sincerely to be wished, he had spent more time on the costumes of his country, than in endeavouring to prove that Ireland had kings before the flood, and immediately after it!!!!

Tabhail, he says, is a sling, and *Creann-tabhail*

a balista. *Crann* is a tree or any thing made of wood, like the Chaldean *brous*, a pine, or any thing made of it, as a spear, a lance.

Tabhail is a most proper name for sling and balista; it is the Chaldean תול *taval*, projicere. But I am certain, that *tabhal* here in the original has been mistaken for *taibhle*, a pair of tables.—*Tailmh* (tailv) says Shaw, is a sling—it is the substance the sling is made of, hemp, web, pointed at the ends, and made broad in the middle for the stone; as well described by O Flaherty.—These *tailmh*, ropes, were much necessary for the balista, which was a long wooden ladle, set in ropes twisted with great strength, like the rope springs we now see on some ale-house doors, with a lever, to press the door forward, and to keep it shut.

The first legacy then was *tailmh*, thick ropes for various purposes; and the second, slender straps of hemp, such as pugilists use to fasten on the cæstus.

Pers. *duval*, a strap, Hind. *dalwa*.

CHAPTER IV.

Round Towers.

From all I could collect from Irish documents, relative to the religion of the heathen Irish, and there are plenty of materials, it appears, that the druidical religion never made a part of it.

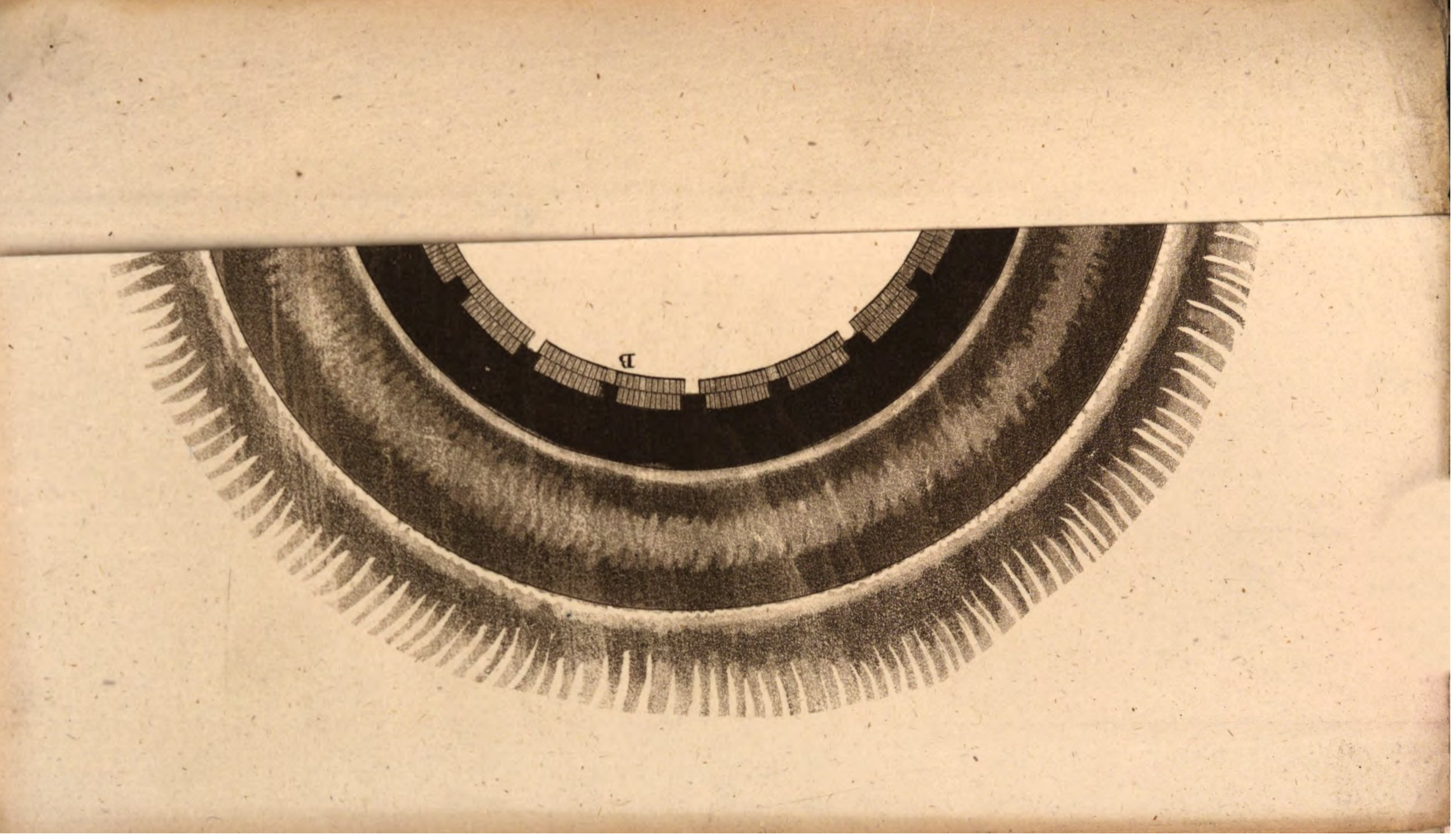
They worshipped fire, the sun, and planets—and I did conceive, and do still conceive that these buildings were fire towers, and that they were brought from the East. The nature of the building, to preserve the holy fire in the bottom, free from blasts of wind, was a confirmation. The worship of the merciful Budh and Parammon, enemies of this worship of fire, could not prevail in India, where fire-worshippers immolated themselves.

In the 6th Vol. of my Collectanea, p. 135 I have given a curious transcript from the Ayeen Akbery, which appears to be worth repeating; because the Aiteach Coti were not without their battles and bloodshed on this account also, as may be collected from their history.

View of the Amphitheatre.

Round Tower
at Ardmore Ireland.

Round Tower in India.



Fire-worship was carried to excess by the Brahmins. "The author of the Ayeen Akbery informs us, that 2355 years, 5 months, and 27 days prior to the date of that book, a man named *Mahakmah*, who was famed for the austerity of his manners, built in this *soobah* a fire temple, and worshipped in it: and other pious persons, uniting themselves with him, performed their religious rites; and many, devoting themselves for righteousness' sake, threw themselves into the flames. The tribe of *Budh*, displeased with the custom, complained against it to their prince, setting forth, that many people were destroyed in this temple, and recommended the abolition of fire-worship amongst the Brahmins, as the only means of abolishing this abuse. The prince in consequence prohibited men from *ignicoly*. Whereupon a number of the inhibited besought heaven to send them a mighty person, to punish the tribe of Boodh, and reestablish the religion of the Brahmins."

"The holy fire had been extinguished for some time; but, at the command of God, there issued from the temple a person under a human form, with a divine countenance, carrying in his hand a bright sword. This person, who was *Dhunjy*, in a short time became king,

and gave a new lustre to the religion of the Brahmins)" A. Akbery, Vol. 2. p. 44.

Mr. Pennant, speaking of the Polygars of the Circars of India, says; "All the people of this part of India are *Hindoos*, and retain the *old religion* with all its superstition. This makes the pagodas here much more numerous than in any other part of the peninsula. Their *form too is different*, being chiefly buildings of a *round tower* shape, with their tops pointed, or truncated at the summit, and ornamented with something eccentrical, with a round ball stuck on a spike; this ball seems intended to represent the *sun*, an emblem of the deity of the place."

"Sometimes two or more are united, sometimes they are single." (View of Hindoostan, V. 2. p. 123.) Let the reader cast his eye on the tower of Ardmore, county of Waterford, *Pl.* III.

It will appear by the following paragraph, that Mr. Pennant was exceedingly well informed in regard of these towers.

Lord Valentia, in his late travels in the East Indies, met with two round towers, near to each other, 1 mile N. W. of Bhaugulpour; he was much pleased with the sight of them, as they resembled those towers in Ireland,

which have hitherto puzzled the antiquaries of Ireland—" but they are a little more ornamented,—the door about the same height from the ground. It is singular, says he, that there is no tradition concerning them. The Rajah of Jyenagur considers them as *holy*, and has erected a small building to shelter the great number of his subjects, who annually come to worship here. I have given an engraving of them, adds his lordship, as I think them curious." See Pl. III. (L. Valentia's Travels, vol. 1. p. 85.)

I must now say a few words of the Armenian history by Moses Choronensis, an author of the 5th century, because both Irish and all oriental authors agree, that the Coti or Cuthæ dwelt in Armenia and Colchis; and the similarity of the two histories will astonish the reader.

Moses sets out with mistaking Japet, the *Titan*, for Japhet son of Noah, who, I have before observed, always kept on the *extra*-side of Imaus.

Moses Chor. refers to the Sibylline verses for the confirmation of his history—the learned Bryant takes the same road to confute him.

" The most full account of the Titans and " their defeat, adds Mr. B. is to be found in

" some of the Sibylline poetry. The Sybils
" were Amonian priestesses; and were pos-
" sessed of ancient memorials, which had been
" for a long time deposited in the temples
" where they presided. A great part of these
" compositions, which go under the name, is
" not worth being mentioned. But there are
" some, that are curious; and among these is
" an historical poem, to which I allude. It is
" undoubtedly a translation of an ancient re-
" cord, found by some Grecian in an Egyptian
" temple; and though the whole is not uni-
" form, nor perhaps by the same hand, yet we
" may see in it some fragments of very cu-
" rious history."

Mr. B. then gives an elegant translation of this curious part. As his *Analysis of ancient Mythology*, in 3 large volumes 4to, is not in every library, nor within the reach of many readers, from the very high price, I think the reader will be satisfied to pay a few pence extra in the purchase of this medley, to have the satisfaction of perusing them.

But when the judgments of the Almighty
God
Were ripe for execution: when the Tower
Rose to the skies upon Assyria's plain,

And all mankind one language knew;
A dread commission from on high was given
To the fell whirlwinds, which with dire alarm
Beat on the Tower, and to its lowest base
Shook it convuls'd. And now all intercourse,
By some occult and overruling power,
Ceas'd among men: by utterance they strove
Perplex'd and anxious to disclose their mind;
But their lips fail'd them: and in lieu of words
Produc'd a painful babling sound: the place
Was hence call'd Babel; by th' apostate crew
Nam'd from the event. Then sever'd far away
They sped uncertain into realms unknown;
Thus kingdoms rose, and the glad world was
fill'd.
'Twas the tenth age successive, since the
flood
Ruin'd the former world: when foremost far
Amid the tribes of their descendants stood
Cronus, and Titan, and Japetus
Offspring of Heaven, and Earth; hence in
return
For their superior excellence they shar'd
High titles, taken both from Earth and Heaven.
For they were surely far supreme; and each
Ruled o'er his portion of the vassal world,
Into three parts divided; for the earth
Into three parts had been by Heaven's decree

Sever'd: and each his portion held by lot.
No feuds as yet, no deadly fray arose:
For the good sire with providential care
Had bound them by an oath; and each well
knew
That all was done in equity, and truth.
But soon the man of justice left the world
Matur'd by time, and full of years. He died;
And his three sons, the barrier now remov'd,
Rise in defiance of all human ties,
Nor heed their plighted faith. To arms they fly,
Eager and fierce: and now their bands compleat,
Cronus and *Titan* join in horrid fray;
Rule the great object, and the world the prize.
This was the first sad overture to blood,
When war disclosed its horrid front, and men
Inur'd their hands to slaughter. From that
hour
The Gods wrought evil to the Titan race;
They never prospered.

The name of the country, *Armenia*, appears to me to have been given it by our Cuthæ or Scuthæ; for, *Armen-naoi-ia* signifies, *the land or country of the sacred ship*, analogous to *Ararat*, the mountain of the ship, as above. The poets never failed to find a hero, from

whom countries are named; so, the Armenians have found an *Aramus*. (Moses Choronensis.)

The usages and manners of the old Armenians appear also to have been similar to those of our Scuthæ. Chardin tells us, "that, as he "travelled from Armenia into Persia, he saw "between Taurus and Sultanie, on the left of "the road, great circles of freestone, which "the Persians told him were marks, that the "*Caous* or *Kaous* i. e. the ancient giants of "the Persians, held their councils there, when "they made war upon *Media*." The word is *Kai*, a giant, of which the Irish have made *ahac*, *fian-ach*, *fah-ach*, *lal-ach*. The Parsee word may have been in the plural *Kaous*. We have shewn that Dr. O'Brien, in his Irish dictionary, explains the name of the *Giants' causey*, or *causeway*, to be *Cloch Fomhari*, literally the stones of the giants. Probably the old Persian word *Kaous*, now lost, may have given the idea of a *causey*, which signifies, a way raised and paved above the rest of the ground: our causey is mostly under water, stretching over to Scotland. Be it remembered that the Saxon chronicle, (which Sir William Jones esteems of good authority) says, that *Cir-gor*, the circle or temple of the

sun (in Irish) that is, *Stone-henge*, was built by Irishmen, that is, by the *Fomori* or giants, the first inhabitants of the western isles, a word we have explained already. We have many *Cir-gors*, in Ireland; round *Loch-gor*, or *gur*, in the county of Limerick, on the borders of the lake, and from thence to Bruff, are many. And if the enquirer will venture in a corrach, or in a leaky pont, to the centre of the lake, with a peasant of that neighbourhood, he will shew him the great city and *Cir-gor*, that sunk in one night, when the water rose above it and formed the lake. It astonished me to see such immense irregular blocks and rocks under water, when nothing similar is to be found in the vicinity.

From a common notion, says Mr. Bryant, that Japetus was Japhet, this name is assigned to one of the three brothers: and the two others are distinguished by the names of *Cronus* and *Titan*: But they are all three indeterminate titles. *Japetus* was a *Titanian*, and is mentioned as such by Diodorus L. 5 p. 334. He was one of the brood banished to Tartarus, and condemned to darkness. (Homer, Iliad, Θ. v. 458. He is also mentioned as an earth-born giant, and one of the prime apostates; Virgil, Georg. L. 1. v. 279. The history of

Japetus has no relation to Japhet. Ιαπετος εις των Τιταγων (Schol. in Homer. supra). *Japetus was one of the giants.*

Instead of *Cronus*, *Titan*, and *Japetus*, Moses Choronensis has *Zerovanus*, *Titan*, and *Japet*. But La Croze, Dr. Hyde, and others have observed, that *Zerovanus* was the ancient Persian appellative of Abraham.

The inspired penman, having occasion to speak of Abraham, has recorded this war, which, but for Abraham, we should probably not have heard of; Genesis, Ch. 14. "And "it came to pass in the days of *Amraphel*, king "of Shinaar, *Arioch*, king of Ellasor, *Chedor-* "*laomer*, king of Elam, and *Thadal*, king of "the foreigners (Goim); that these made war "with Berar, king of Sodom, and with Birsha, "king of Gomorrah, and with Shemeber, king "of Zeboum, and the king of Belar, which "is Zoar. All these were joined together in "the vale of Siddim, which is the salt sea. "Twelve years they served Chedorlaomer, and "in the 13th year they rebelled; and in the "14th year came Chedorlaomer and the kings "that were with him, and smote the Re- "phaims, &c. &c. &c. And when Abram "heard, that Lot his brother was made captive, "he armed his trained servants, born in his own

" house, 318 in number ; and he brought back
" the goods, and his brother Lot and his goods,
" and the women also and the people."

Various are the opinions of the learned, where *Thadal*, king of the Goi m, dwelt. *Eupolemus*, an author of great repute, says, they were all *Armenians*, that is, *Cuthæ* or *Scuthæ*. Symmachus, a Samaritan by birth, says they were Scythæ (Euseb. de Præp. Evang. p. 418). See my Vindication of the ancient history of Ireland, p. 23.)

Goi or Gui, means a foreigner in Irish as well as in Hebrew; by *Goi-ban* or *Gui-ban*, white foreigners, or fair-haired foreigners, they used to signify the Britons, Saxons, &c. (Shaw's dictionary.)

" That this is the same war, which happened in the time of Abraham, says the learned Bryant, is manifest from its being in the *tenth* generation from the deluge: for Abraham was *tenth* in descent from Noah, and consequently from the deluge"

Moses Choronensis tells us that, when *Ninus* reigned in Assyria, there was a war carried on against the *Titans* of Babylonia, whom he stiles immortals. He then gives us a letter from *Valarsacis*, king of the Armenians, to *Arsaces* the great, king of the Persians,

giving an account of a curious book translated from Chaldaic into Greek, touching *Zeravamus*, *Titanus*, and *Apetosthe* (instead of Japetosthis) viz. *Apetosthe*.

" Hoc volumen jussu Alexandri ex Chaldaico sermone in Græcum fuit conversum. Terribiles & illustres erant primi illi ex Diis—et ab his separatum inventum est genus *Gigantum*, membris robusti corporis valentissimis atque immani statura—Horum unus erat *Japeticus* ille *Haicus*, celebris ac fortis præfectus, jaculandi peritissimus, arcuque potens."

From this *Haic*, he says, Armenia was named *Haichaia* and *Haichania*. This Haicus had for his son *Gelam*, who dying left his kingdom to *Herman*.

Irish History.

The *Fomori*, the primitive inhabitants of these islands, says O'Flaherty, were *giants*—. " *Fomor* and *Fomoræch* (i. e. Haic or Aice) a pirate. It is recorded in Irish history, that a certain race of foreigners, distinguished by the name of *Fomoraigh*, formerly infested this nation, and were at last overthrown by

Luigh Lamhfada. This name is understood to mean a GIANT.—*Clochanna Fomoraigh*, is the name of the Giants' Causeway in the county of Antrim. (O'Brien's dictionary.)

Fomor, *Fomorrach*, a pirate, a giant, (Shaw's dictionary). The race of *Ith*, says the book of Leacan (an Irish chronicle) were neither Milesians, D'Omhnans, or Nemedians, but far superior to all these, p. 119)—that is, they were *Fomhori*.——

Slangy of the Bolgi (i. e. Bologues of the Indus) was the first king of Ireland, and *Aice* was the 9th (Ogygia). About 100 more *Aices* may be found among the succeeding monarchs, (See Ogygia). Aice means a leader; and Achiro, Achy, is still a common christian name in Ireland.

"In the beginning of summer, A. M. 2934, on the Kalends of May, on the fifth day of the week, and the 7th of the moon, the Milesians, that, is the 8 sons of *Golam*, the Spanish soldier, with their relations and kinsmen, planted a colony of Scythians in Ireland, which was the fifth since the deluge, except the *Fomorians*, or natives" (Ogygia).

Armenian History.	*Irish History.*
Barcanus mons - -	Ross Barcon, county Kilkenny.
Datus regis venationibus præficitur. Varazo Dati filio Gelamido stirpe	Daite, of the line of *Golam*, led an expedition from Spain to the assistance of the Carthaginians at Cannæ.
Douin, vox Persica, collim sonat -	Dun, a hill
Gelam dies, & is succeeded by his son Harman - - -	Golam dies, and is succeeded by his son Herimon.
Tarus mons - - -	Tor, mountain, Co. Kilk.
Chosroes, Armeniæ rex	Sru Osru.
Tiridates Rex Mithridates, -	Tria dat. King Dat
Addæus Comes - -	Aid R. Hiberniæ.
	Aidruadh, 73 R. Hiberniæ.
Sahapivanus mons -	Sephin mons.
Tigranes R. Armeniæ	Tigern-aice, R. Hib.
	Tigern-mas, excellentissimus Tigranes.
Darius rex - - -	Daire, R.
Tigranes III. fana extruxit - - -	Tigernach first introduced idols in Ireland (Ogygia)
Tiranus, R. Armeniæ	Tiearna, Rex.

In fact you need only take Ogygia in one hand, and the Index to Moses Choronensis in the other, to convince yourself that the people and their history were originally one and the same.

I believe, I have now fulfilled my promise of shewing a curious and extraordinary similarity between the ancient history of Armenia and that of Ireland, and shall conclude this part in the words of Moses Choronensis, as applicable to Ireland, as to Armenia. I will conclude this part in the words of Moses Choronensis. "Veteres Armenii in carminibus suis, cantilenis ad cymbala, ac tripudiis longe copiosiorem de his rebus mentionem agitant; hæ autem narrationes, seu veræ sint, sive falsæ, nihil laboramus."

But I must not leave the reader impressed with any thing frivolous or fabulous, with respect to the Armenians.

"Of all countries in the East, the history of Armenia may justly be esteemed one of the most curious in the universe. No people have experienced so many revolutions. No country has been the theatre of so many tragical scenes, of so many memorable wars, and of so many extraordinary events. It has

been the rendezvous of all the great warriors of antiquity, desirous of gathering the palms of glory, from Cyrus and Semiramis down to Cæsar.

" Armenia always had the strongest ties of interest with the Assyrians, Medes, Babylonians, Parthians, *Scythians*, and Tartars, and had an active part in all events, civil, military, or religious. " Whilst Greece, Egypt, and Syria forbid and burnt the books of their pagan ancestors, the Armenians, on the contrary, successfully cultivated literature, collected the writings of the learned of all religions, and translated their best works.

" After their conversion, they gave themselves up to literature with more zeal than before. They translated into their own language the works of Greeks, Syrians, and Chaldeans, which directly or indirectly concerned the christian religion. Far from following the heat or guidance of a blind fanaticism, the Armenians proved that their religion was more enlightened than that of other oriental nations, who had embraced the same faith.

" They had a very early translation of the Gospel. *Regina omnium versionum appellata est.*——Cette version n'est pas *assez connue*,

says L'Enfant, "Sacros libros Armeniacos primo quidem ex Græcis versos fuisse tradit, at postea tamen ex *Syriacis* ita *emendatos*, ut per omnia inter se congruerent. (Walton, Polyglot. Prolg. xiii, 15.)

1 Johan. v. 7. Codex Armeniacus, ante 400 annos exaratus, quem vidi apud Episcopum Ecclesiæ Armeniacæ, quæ Amstelodami colligitur, *locum illum non legit.* (Cl. Sandius.)

See more in the preface to Moses Chorenensis, by William and George Whiston, the translators.* "Armenia, although a country far distant from Europe, was one of the first to introduce the art of printing. Scarce a century was past after this invention, than Armenian printers and presses were to be found at Constantinople, Ispahan, in India, in Holland, at Venice, and other places.

"Perhaps we may one day find with this people the most part of those glorious monuments, whose loss at present excites regret. (D'Herbelot.) I will now submit to the reader the testimony of the learned *Abbè de Villefroi,*

* Gulielmus et Georgius, Gul.ⁱ Whiston filii, aulæ Clarensis in Acad. Cantabrigiensi aliquamdiu alumni.

who had the direction and charge of the Armenian manuscripts of the Bibliotheque du Roy, or Royal Library of Paris.

"The Armenian MSS. says he, present "to us a new literary world, where no Euro- "pean ever penetrated so as to unfold the "riches to the public eye. We may now "with confidence assert, that there is in the "east one learned nation deserving of being "known, and that this is Armenia.

"I dare assert, that in the 9th, 10th, 11th, 12th, and 13th centuries Armenia was able to give lessons of instruction to a great part of the world, and that, during these periods, they had men celebrated in all kinds of erudition, poets, orators, philosophers, mineralogists, historians, astronomers, able translators, men skilled in Hebrew, Chaldean, Arabic, Syriac, Persian, Iberian, Albanian, Greek, and Latin languages."

We are informed that the *Abbé de Villefroi*, and the late *Abbé Lourdet*, have each completed an Armenian dictionary; when published, we shall have nothing more to wish for.*

* Having no dictionary of the Armenian language, none yet being published, I can say little of its connexion with that of the *Aiteach Coti*, or old Irish, who, all historians

Advice to those who wish to study the Irish Language, and Irish Antiquities.

Divest your mind of every thing, that bears the idea of *Celtic;* that infamous term, says the learned and reverend Dr. Douglass, in his *Nænia*, under which so many blockheads now shelter themselves, when *puzzled.*—Divest your mind also of all things relating to Druids, and Druidical altars, &c. &c. &c. I do not aver, with the penetrating Pinkerton, that there never was a Druid in Ireland: when they and the Bards were expelled by the Britons, a few may have secreted themselves in this country; but I mean to aver, that *Druid-*

agree, were long in possession of Armenia. Indeed the Saxon Chronicle brings the *Fomori* or primitive inhabitants of these islands from Armenia. One Irish compound I had been long seeking in all the oriental dialects, and at length found it in the Armenian, viz. *Gorti gerran*, says Ch. O'Connor, was the name our *Coti* gave to the universal language of the world, from Adam to the confusion of tongues at Babel— it is *Gorti-gean* in O'Flaherty, evidently an error of the press. Shaw is under the same mistake; but O'Brien has *Gorti ghearn*, from Keating;—it may be translated *lingua Paradisi*, for *gort* is a garden. In the Armenian *gheren* is speech, language.

ism was not the established religion of the pagan Irish, but *Budhism.* The word *draoi* or *drui* in Irish, signifies a magus, a priest, a learned man; and *dru* or *daru,* in old Persian, had the same meaning. (Hyde Relig. vet. Pers. (See the names of a priest in pagan Irish, Vindication of ancient Irish history, p. 438, and you will immediately be transported to Armenia, Syria, Chaldea, &c. &c.)

Make yourself master of the Chaldean, that is, the Hebrew, and the Arabic alphabets, a week's leisure work.—

Provide yourself with Buxtorf's Chaldaic dictionary, with Richardson's English-Arabic dictionary; that lately reprinted by Wilkins is not so good, because Richardson has transcribed each Arabic word into Roman letters: the other has not.

Read Pennant's view of Hindoostan, and the reverend Mr. Maurice's History of Hindoostan, and his Indian Antiquities, 7 vol. 8vo. Read all the travels of our learned men in the East, to be found in the Asiatic researches; and, above all, obtain Gillchrist's Dictionary of the Hindoo language, printed at Calcutta, in 1790, 3 vol. 4to. The Hindoo

is printed in the Arabic character, but transcribed by the author into Roman.

The Celtic dictionary, 1759, in one vol. folio, by M. Bullet of the Academy of Inscriptions and Belles Lettres, is a good work; he was well assisted in the Irish by ancient MSS.

The Archæologia Britannica, by Edward Lhuyd, M. A. of Jesus College, Oxford, is well known and in every library. His Latin-Irish-Welch dictionary is of great use, as at one view it shews the great difference betwixt the Irish and Welch, which many have erroneously thought to be the same. This author, perfect master of the Welch and Irish, asserts, that the Irish, (that is the Fomori,) must have possessed Britain, before the coming of the Welch or Britons, because the names of all the rivers, mountains, promontories, and of all the great features are Irish, not Welch.

Then, in about three months, turn to Ledwich's and Beaufort's Antiquities of Ireland, and pity the men, who could presume to write of the antiquities of a country, of the language of which they understood not one word,—but first turn to the chapter of antiquities in the Reverend Hor. Townsend's Statistical Survey

of the county of Cork: you will there find Mr. Ledwich, detected in many of his false quotations, and more false translations of various authors, to support his system; which, together with others scattered through my Collectanea, would form a tolerable volume.

I have now cleared the Milesian history of the ancient Irish, of a load of rubbish, that obscured it from sight; *Nunquam mihi magis placui.* Much still remains to be done; plenty and rich are the materials for those, who may think proper to pursue the study. The Brehon laws, and the language of them, remain untouched, except the small part, given in my Collectanea. Imprisoned for ever, as they are, in the manuscript closet of Trinity College, it is more than probable they will never be perused.

Quatenus nobis denegatur diu vivere, relinquamus aliquid, quo nos vixisse testamur.

ADDENDA.

ADDENDA.

Tournaments.

It appears that these chevaliers were very extravagant in their horse furniture and armour; for, in the next century, (Anno 1447, Hen. VI.) at a parliament held at Trim, gilt harness and gilt armour were forbidden.—And it was likewise enacted by this parliament, that all *bullion exported* from this country, shall pay twelve pence per ounce, duty to the king. (Ware.)——A convincing proof that the golden ornaments so frequently found in the bogs, were manufactured in Ireland, and not *imported*, as some writers have asserted.

ADDENDA.

Title page.—WHEN tilting and tournaments were forbidden by king Edw. II. it is very probable, the same proclamation ordained that all amphitheatres should be pulled down; or the chiefs, having no use of them, pulled them down of their own accord: that, which we have now described, being in a remote corner of the kingdom, perhaps at that period as deserted as it is at present, may have escaped notice.

P. 6.—"Historians make no difference between the northern and southern Scythians, to the great confusion of history. As to the *Tartars*, the northern Scythians, they had no books or even letters, and therefore we cannot with certainty trace their unpolished idioms. They were totally unlettered, even in the time of the famous *Ginghez*; he could not find a *scribe* in all his extensive dominions, nor could *Timur*, though fond of stories, find one that

could read. If Baron Tot had purchased the manuscript, for which he offered so much money, when in Tartary, we should have found, that finally they drew their own origin from JAPHET, and we have no trace in history of the departure of the *Tartars*, from their plains and forests, till the invasion of the *Medes*.——A powerful monarchy was established in *Iran*, long before the *Assyrian* monarchy; if any one chuses to call it *Cusian*, *Casdean*, or *Scythian*, we shall not dispute about names." (Sir William Jones.) It is evident, he does not here mean the Tartars or northern Scythians, but the *Cuti*, or southern Scythians.

P. 13.—Golam. In the beginning of summer, A. M. 2934, on the Kalends of May, on the fifth day of the week, and the seventh of the moon, the Milesians, that is, the sons of GOLAM, the Spanish soldier, with their relations and kinsmen, planted a Scots colony in Ireland; which had been the fifth since the deluge, except the *Fomori*. (Ogygia, Part III. ch. xvi.)

P. 14.—So extraordinary a circumstance, as the correspondence and similarity, I may say, almost the identity, of two languages of people so wide asunder, induced me to take

every step in my power for the proof of it; not doubting Chamberlayne, who was a most devout and pious man, and had been appointed to teach English to prince George of Denmark. It is said he understood 16 languages, and had a most extensive correspondence abroad. Of the hundred examples of the Oratio Dominica, given by this author, we have never heard of any one being erroneous. He certainly copied the Waldense (or Alpes Coti) from the MSS. old and new Testaments brought to England by Morlaix. Alexis, in his history of the churches of Piedmont, mentions them, and, with Chamberlayne, asserts they were lodged in the library of Cambridge; Reland and Wotton say the same. A particular friend, a senior fellow of Trinity College, Dublin, being obliged to go to Italy for his health, was so kind as to take a dozen copies of the following address. Anxious as myself in the cause, he took every method of dispersing them in the proper place. But the clergy of the Alpes seem to have been ignorant of my design, or very negligent of my request. I received four answers, two of which have been mislaid; but they are like the two presented to the reader, which are in the common Patois language of the Alpes.

* Rev. Dr. Dabzac.

COMPELLATIO.

Oratio Dominica, Hibernicè, et Waldensicè, sive linguâ Alpes incolentium: cujus proxima hæc interpretatio sumpta e libro est, qui inscribitur Oratio Dominica in diversas omnium ferè gentium linguas conversa; Editore J. Chamberlaynio, Amstelodami, 4. 1715.

Hibernicè.	*Waldensicè.*	*Latinè.*
1. Ar n' Athair ata air neamh.	1. Our n' Arme ata air neamh.	1. Pater noster cælestis.
2. Beannaichear t'ainim.	2. Beanich a tanim.	2. Sanctè tuum colatur nomen;
3. Gottigea do rioghacda.	3. Gu diga do riogda.	3. Regnum tuum instituatur;
4. Go deantor do thoill air talamh mar do nithear air neamh.	4. Gu denta du hoill air talmhuin, mar ta ar neambh.	4. Voluntati pariatur tuæ, quemadmodum in cœlo, sic etiam in terris.
5. Ar naran laethmuil, tabhair dhuinn aniugh.	5. Tabhar dhim anmugh ar naran limbhail.	5. Hodiernum in diem idoneum nobis victum largitor;
6. Agus maith dhuinn ar bhfiaca, mur mhaith mid dar bhfeichcamnuibh fein.	6. Agus mai dhuine ar fiach, amhail mear marhmhid ar fiacha.	6. Et remitte nobis debita nostra, prout nos quoque debitoribus nostris remittimus:
7. Agus na leig shinn ambuaidhrebh.	7. Na leig sin ambharibh.	7. Neve peccandi nobis occasiones proponas;
8. Acht saorshinn o ole.	8. Ach saorsa shin on ole.	8. Nos autem a malo vindices.
9. Oir is leatsa rioghta, cumhacta, agus gloir go sioraidhe.	9. Or 'sletsa rioghta, comhta, agus gloir gu sibhiri.	9. Quippe tuum est regnum, ac potentia, ac gloria in sempiternum.

Animadversio. In 1mâ Waldensis interpretationis clausulâ corruptè exhibetur Arme; sed utraque vox valet *origo*, *pater*, i. e. Athair et Arme.

Lectori Waldenses sive Vallenses Alpini sunt a campestribus istis Vallensibus distinguendi. His quidem nomen inditum est a Petro Waldone Lugdunensi, illo disciplinæ Christianæ castigatore, qui circa annum 1160 vigebat: illi autem fortasse *Waldenses* dicti sunt, a Gaodhal-daoine, sive Gaol-daoine, quippe Hibernici. Nam in monumentis Hibernicis memoriæ proditur, quendam hujusce gentis regem, nomine Daithi, ingentem ex Hibernià in Galliam atque inde ad Alpes exercitum duxisse; ubi, rege Daithi fulminis ictu interempto, exercitus duce orbatus, coortis seditionibus, inter Alpes resedit. Waldenses verò, quâcumque ex origine prognati, ipso hoc eodem nomine aliquot ante secula, quàm Waldo Lugdunensis natus est, nuncupabantur. Unde ecclesiasticis quibusdam scriptoribus visum est, alium quendam Waldonem ante annos aliquoties centenos vixisse; quâ animadversione satis demonstratur nominis eorum antiquitas. Inter alios Mosheimius auctor est lectoribus, ut Waldenses istos Lugdunenses a

Waldensibus, antiquis Alpium incolis, distinguant.

Waldenses hosce ante Petrum Waldonem natum eodem fuisse nomine appellatos, patet ex codice anno 1100 scripto, qui in bibliothecâ Cantabrigiensi servari fertur, atque huc delatus a Morlando fuisse; qui nomine ipsorum ex Anglia Taurinum, protectore Cromwellio, legatus est. De hoc codice scripto fit ab Alice mentio in ipsius de antiquis Ecclesiis Pedemontani historiâ, [Vide, sis, paginam 169] in quâ plures quidem prodit Cantabrigiæ esse scriptos Waldensium codices, inter eos autem antiquum quendam, in quo libri aliquot Veteris et Novi Testamenti extent. Verisimile est orationis Dominicæ interpretationem, quæ a Chamberlaynio, Relando, caeterisque doctis libri supra memorati conditoribus edita est, ex codice scripto Cantabrigiensi exscriptam fuisse. Mihi verò de hoc codice quærenti levissimè responsum est; neque deest causa, cur operæ parum in exquirendo eo positum fuisse credam.

Hujusce populi historia a Martineto Germanicè scripta est, titulo *Kerkelyke Geschiedenis de Waldenzee*, excusa Amstelodami, 1765. Nobis ejus quidem libri comparandi nulla oblata facultas est; verum excerpta ex

eo in Bibliothecâ Scientiarum [Bibliotheque des Sciences] ad menses ejusdem anni Octobrem, Novembrem, ac Decembrem docent, Waldenses hosce genere antiquissimo esse, religione purâ, moribusque simplicibus; suos quidem ipsorum reges ac principes in eos quondam imperium habuisse, seculo autem decimo tertio concessisse eos in ditionem regis Sardiniæ; religionis constanter Christianæ ab seculo secundo ad præsens usque tempus cultores fuisse; seclusos eos inter Alpes, totoque penitùs ab orbe continuis montibus inaccessis divisos (quippe qui Lucernæ, Perusiæ, et D. Martini valles incolunt) linguam, religionem, atque mores priscos retinere: disciplinam ipsorum, et institutionem [sive catechismum], anno 1110, literis esse vernaculis mandatas; divulgatamque, anno 1120, orationis Dominicæ expositionem: postremò, iis, quod valles incolerent, Vallensibus inditum esse nomen; Gallicè, Vaudois.

Waldensium horum lingua doctissimi linguarum Gebelini scientiam non fugit; qui in tomo quarto libri inscripti, Monde primitif, ad p. 4. de hoc populo agens, "Ou regne," inquit, "un idiome peu conu, et méprisé des "personnes, qui font cependant profession d'etre "juges en fait de langues: cet idiome est le

Valdois." Bochatus, in libro suo inscripto, Memoires Critiques sur l'ancienne Suisse, pro certo confirmat, retentam ab Helvetiis esse ad tempus admodum recens linguam Celticam; nunc autem maximè a barbarè loquentibus in pago Urbigeno [Pays de Vaud] usurpari.

Fidem faciunt rerum Hibernicarum monumenta, deductum esse ad Alpium radices permagnum exercitum; ibique, duce interempto, constitisse. Orationis autem Dominicæ, Waldensicè a Chamberlaynio, Relando, et Wottono editæ, verba propè singula singulis linguae Hibernicæ convenire; id verò lectorum unicuique intuenti patebit. Quærendum illud quidem est, num doctis illis viris fucus factus sit; et, linguâne istâ usi unquam fuerint Alpium incolæ. Attamen advertendum est, plurima barbaræ Waldensium campestrium linguæ vocabula, a Perrino prolata, planè Hibernica esse; ut Barb, pastor; Sagi, sacerdos, unde Hibernicum Sagart, addito Art, quod Latinè Deum valet; Fenna, mulier; Amot, consumptus; Lusc, situs; Aizo, hîc, Hibernicè, An-so; Poble, populus; Fornugar, Hibernicè Foreigeanoir, qui mulieri vim affert; Obar, opus; Mod, genus humanum, cum pluribus aliis.

Quærenda.

Ecquænam Waldensibus Alpinis sint monumenta, sermone ipsorum antiquo scripta. Quod si ita fuerit; petitur, ut versus pauculi, additâ interpretatione, exscribantur: postulatur etiam illud, ut literarum exprimatur forma. Nunquid de libris, quos abduxerit Morlandus, proditum memoriæ sit: et, quinam illi fuerint.

An Dominicam in primâ hâc schedâ Orationem Waldenses agnoscant.

ORAISON DOMINICATE

EN

Ancien Langage Vaudois ;

GLOSA PATER NOSTER.

	1re. Version.	*2de. Version.*
La premiera Requerença.	O Tu lo nostre Payre, local sies en li cèl.	O Tu lo nostre Paire, local siès en li cèl.
	Lo tio nom sia santificà.	Lo teo nom sia santificà.
La seconda Requerença	Lo tio regne venga.	Lo teo regne adviene.
La terza Requerença.	La toa voluntà sia fayta, en aima illi ès fayta al cèl sia fayta en la terra.	La toa voluntà sia faita, en aimi ès faita en Cel, sia faita en terra.
La quarta Requerença.	Dona nos lo nostre pan quotidian enchoy	
La quinta Requerença.	Perdona à nos li nostre debit, o peccà, coma nos perdonnen à li nostre debitor ô offendador.	
La sesta Requerença.	Non nos amenar en tentation ; ma desliora nos del mal ; cara te appartennen lo regne, la poisçança, e la gloria en tuit li segle, *Amen*.	

P. 17. The Dedanites, says O'Flaherty, were much addicted to divination, and the refore named *Tuatha Dedan. Tuta Dagon*, the priests, the divines of Dagon. Symmachus, who was a Samaritan, turned *tuta* into θυαι. Proinde ut Bacchæ Thyades, sic Babylonii haruspices à Symmacho vocantur θυαι Thyæ. Dan. ch. 2. 17. (Hieron)

The mythology of Budh prevailed in Ireland. The learned Major Wilford of Calcutta says, that he has discovered the Indian language and religion to have passed round the globe in a belt 47 degrees wide, which includes the British isles; that he will prove it from ancient and modern authors. A Scotch reviewer will not stay for this proof, and falsely asserts M. Willford to have said, that the Brahminical religion *originated* in Britain.

P. 24 & 25.—J jod into s. It is the same in Hebrew; *jod*, naturâ duce, vertitur in Z et S. (Thomassinus Goss. Univ. Hebraicum. p. 454.)

P. 35.—Bruighean, an inn, the house of a Bruigh—*Bruighean*, synonymous to *Fonnteach*, i. e. *fonnadteach*, a house or inn for travellers, or, *Ciura-bann* (Keura-bann or van),

a caravan, a company of merchants.—— Here we are in the centre of Babylonia and ancient Persia. *Bourgan*, tabernaculum, hospitium; *bourgani*, custos, qui in ejusmodi hospitio habitare solet. Cum advesperasceret, accessit hospes, dicens ipsi; Recipe te in hospitium propter bestias malas et latrones. Cum sic perrexisset cætus iste, obruit eum nox, et tenebræ, nocturna, et caligo. Revertebatur cœtus et accessit ad hospitem, petens aperiri sibi: dicebat hospes; non solet hospitium aperiri noctu nec recipi aliquis noctu, et horâ tam serâ: cum volui, noluisti: nunc cùm vis tu, ego nolo. (Buxtorf. Lex. Chald. p. 351.) Chald. *phondak*, Pers. *funduk*. Arab. *funtuk*, caupona, hospitium, an inn, a house for market people. (Richardson.)——

I leave the reader to make his own observations on these domestic words.—By the Brehon laws every chief was obliged to allocate certain lands for the maintenance of the *Bruighean*, where all travellers were supplied with beds and provisions, and with *fithcioll*, chess boards, and *fornards*, backgammon tables, gratis. Two learned Divines of Wales, good Greek and Latin scholars, and well skilled in their

maternal tongue, have of late years rummaged their ancient poets, to prove the Welch to be of oriental descent, and to find oriental mythology. Their labour is in vain: they set out on the wrong side of *Imaus:* to Tartary they must return, and with the Tartars descend by slow degrees to Europe. As well may the Tibetans set up for original Brahmins, on account of their Indian mixture.

FINIS.

Bayerische
Staatsbibliothek
München

Universitäts-
Bibliothek
Paderborn

BSB Bayerische StaatsBibliothek

MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Vallencey, Charles

An Account of the ancient stone amphitheatre lately discovered in the county of Kerry

Dublin 1812

Brit. 525 h
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